

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 2.

NEW-HAVEN, SATURDAY, JUNE 11, 1825.

VOL. X.

UNITED FOREIGN MISSIONARY SOCIETY.

The Eighth Anniversary of this Society, was celebrated in New-York city on Wednesday evening, 11th ult. at the City Hotel. Gen. STEPHEN VAN RENSSELAER, the President, presided. The Annual Report was read by Z. LEWIS, Esq. the Society's principal Secretary.

After a few introductory observations, the unusual mortality among the early friends and patrons of the Society, during the past year is thus noticed:

"The venerable Professor LIVINGSTON, one of your Vice Presidents; the Rev. Dr. ROMEYN, one of the founders of your Institution; the Rev. Mr. WHELPLEY, and Mr. VROON, valued and efficient members of our Board; Mr. BETHUNE, your first Treasurer: the Rev. Dr. CHAPMAN, your earliest Missionary, and Mrs. COLBY, of the Great Osage Mission, have all in one short year, finished *"their work of faith and their labour of love."*

The report then proceeds to a brief history of the missions of the Society during the past year.

Union Mission.

On the 20th of April, Col. Arbuckle, with a body of soldiers, arrived in the Osage country, in obedience to orders from the United States government, and established a fort on the banks of Grand River, within eighteen or twenty miles of Union.—This event greatly encouraged and rejoiced the missionaries.

The Agricultural Settlement at Hopefield, which was commenced in Dec. 1823, by a number of the Osages, who were desirous of abandoning the chase and resorting to the cultivation of the soil for subsistence, is in a very flourishing state.—The number of Indian families had increased in June last to eleven, and more than thirty acres of ground were then cleared, fenced and planted.

Form of Government adopted.—The Osages have recently adopted a national council to legislate for the tribe, and a national guard to enforce obedience to their decisions. The council is composed of thirteen chiefs, and the guard of forty warriors. The missionaries consider this "as the first step towards the adoption of civil government in a nation hitherto lawless in the extreme."

The School.—The number of Indian children in the school, has varied during the past year from 14 to 22.

Great Osage Mission.

The School.—Twenty Indian scholars have been added during the past year, and the whole number is now 36. The quantity of corn and wheat, raised,

on the farm at this station the last season, was amply sufficient for the full supply of the mission.

Neosho Station.—The missionaries have judged it expedient to establish a branch of their mission on the Neosho River, in the immediate vicinity of the present Indian village. The Rev. Dr. Pixley removed thither with his family in September last. The new station presents great facilities for acquiring a knowledge of the language and communicating religious instruction.

Osage Language.—The two junior missionaries at Harmony, have made considerable progress in the acquisition of the Osage language. By persevering and laborious study, they are enabled to converse on ordinary subjects, and to translate and read their prayers and discourses.

Delaware Indians.—A few years since a small party of Delaware Indians emigrated from the state of New-York, and settled in the vicinity of the Osages. Mr. Dodge, the superintendant of the Great Osage mission, has made several interesting visits to them during the past year.—He found that two or three of the women were formerly members of a Christian Church, and that since their removal to that distant wilderness, they have statedly met together every Sabbath for the purpose of reading the Scriptures and mingling their hearts in social worship.

Tuscarora Mission.

There has been no regular missionary on this station since the resignation of Mr. Crane more than a year ago. Mr. Smith, of Lewistown, has been continued as a temporary supply, and his services, there is reason to believe, have been useful. A school is about to be re-organized at this station.

Seneca Mission.

At the recent session of the Legislature, a law was enacted allowing the missionaries and teachers, with the consent of the judges of the County Court, to reside on the reservation.—Since the passage of this law, a joint Council of the Christian and Pagan Indians has been held, in which it was agreed that each party might select its own teachers, and it is expected that the school will be re-opened early in June.

Cataaugus Mission.

The number of children in the school has increased from 45 to 70, and their conduct and proficiency have been highly satisfactory to their instructors. The congregation of adults, on the Sabbath, has so much increased in number that the chiefs have recently resolved to erect a church. In obedience to the solicitation of the chiefs, a missionary has been appointed to reside at this station

or three months, on trial. The Pagan party among these Indians, have of late, relaxed in their opposition to the missionary establishment, and have even promised to send their children to the school.

Machinaw Mission.

One male and two female assistants have been added to this mission during the past year.—Nearly 50 Indian children have been received as members of the family; and the whole number in the school, including whites, and half-breeds, according to the latest information, was 102.

Haytian Mission.

The Rev. William G. Pennington, who was licensed to preach by the Jersey Presbytery in 1823, and the Rev. Benjamin F. Hughes, a minister regularly ordained by the Philadelphia Presbytery, and who had sustained for some time the pastoral charge of a colored congregation in Philadelphia, were appointed by the Board to accompany the colored emigrants from this country to Hayti. They met with a very friendly reception from the officers of the government and the people. At the date of the latest letters, Mr. Hughes had preached repeatedly in Port-au-Prince, and was preparing for a tour of missionary labour among the emigrants.

Projected Missions.

It is in contemplation to send a missionary to the American colony on the Western coast of Africa; to locate a missionary establishment upon the Maume; and send missionaries to the Alleghany Reservation in this state.

Inquiries have also been made in behalf of a number of theological students at Princeton, Auburn, and New Haven, who are desirous to engage in missions to Armenia and Arabia in the East, and to Mexico, some part of South America, and the mouth of Columbia River on this Western Continent.

Education of Heathen Youths.

At the date of the last report there were 2 Indian youths supported by the Society, at the Foreign Mission School in Cornwall, Conn. one belonging to the Tuscarora, and the other to the Seneca tribe. During the year, 4 had been added to the list, viz: 2 Chippewas, and 2 Osages of the Arkansas. Both the latter are relatives of Tally, the second Osage chief, and were committed by him to the patronage of the Society. Tally has recently expressed a desire to put his own son under the care of the Board; and in accordance with the earnest request of Mr. Vaill, who believes that the measure would probably promote the reformation of the tribe beyond any other means, the Board have authorised the missionaries to send him forward, and also a son of Claymore, the principal chief. The Board have also authorised the Superintendent of the Great Osage mission to send on three youths of different tribes—an Osage, a Delaware, and an Omawhaw. "The two latter, (says Mr. Dodge,) speak several Indian tongues, besides some French and English. They all possess good talents, and should they be suitably educated and become missionaries, or even interpreters, it would afford facilities for preaching to a number of Indian tribes."

Auxiliary Societies.

One hundred and eighty-nine auxiliary socie-

ties were recognized in the former reports. To this number fifty-six have been added during the past year, making the present number two hundred and forty-five.

A family of sisters in this city, have set apart half an hour a day to the use of their needles in behalf of the Missionary cause. By the avails of a few weeks, they have paid twenty-four dollars into the treasury, for the support of an Indian child for two years at one of the missionary schools. A small Fragment Society, consisting of six or eight young ladies of this city, have also contributed by their needles forty-eight dollars, for the support of another child for four years.

Receipts and Expenditures.

From the Treasurer's report, it appears that the receipts of the Society, during the past year have been \$20,975 45, and the expenditure, including a balance of \$7,953 19, due the treasurer at the date of the last report, \$21,233 07, leaving a balance still due the treasurer of \$257 62.

After the report had been concluded and a collection of \$253 taken up, a Son of the Forest was introduced by Mr. Lewis, who stated that he was the celebrated Captain Pollard, of the Seneca tribe, who had become a convert to Christianity. He addressed the meeting in his native tongue, and a young man from the missionary station acted as interpreter.

Captain Pollard's Address.

Brothers—I beg your attention to a small talk in behalf of myself and my nation.

A few years ago, brothers, we received a kind request from the good Society in New-York, to permit your missionaries to reside with us. We now return thanks to that Society and to you. I am thankful that I have been preserved on my journey, and that I am now in good health. I feel, brothers, that it was the immediate hand of God, that prospered me on my journey, and I feel thankful to see you, for you have done much good for my nation.

Brothers—I would recall your minds, for a few moments, to the situation of our forefathers, when their only support was procured by the bow and arrow. Then, this land was theirs—it was the property of our fathers.

At that time, brothers, they knew nothing of the Lord Jesus, who died on the cross; they worshipped the sun, moon, and stars. Since God sent us his ministers, we have come to the light, and we thank you most heartily for what you have done for us.

Brothers—You know that once the land you now enjoy was ours. You have driven us back; and unless you now interpose your aid, we shall be driven still farther back.

Brothers—I promised you my talk should be short. It shall be so—but listen a little longer.

Brothers—you know our situation at home. Our councils are divided; some are still worshipping their unknown gods. You have assisted us—and, in behalf of my nation, I implore a continuance of your kindness.

Brothers—This is all I have to say in behalf of my nation. For myself, I beg your prayers. I was once in darkness, but I now hope that darkness has fled away.

Brothers—Although I believe God has wrought a good work in me, I would not say I am near

perfection. I sin every day—I crucify the Lord afresh. I therefore beg your prayers.

Mr. Crane, who was for many years a missionary among the Tuscarora tribe, made a few closing remarks, and in alluding to Capt. Pollard, who had just sat down, observed, that he had long known him, that he had seen him in the council with Red-Jacket—that he saw him when conviction first rested on his mind—that he saw him when he first experienced a change of heart; that he had often seen him since, and he had no doubt of the genuineness of his profession.—*Spectator*.

UNITED DOMESTIC MISSIONARY SOCIETY.

From the third report of this Society, it appears that in the first year of its existence, 57 missionaries were employed under its patronage;—second year 73;—and that 121 have been employed the past year. We rejoice to find that the deficiency of funds which was announced by the Secretary in October last, and which prevented many applications for aid, has been promptly relieved by the efforts of its friends. The receipts during the past year amounted to \$11,262. In several instances, the labours of the Society's missionaries have been blessed to the salvation of many souls. It, says the report, there was nothing more to mention this year, than the revivals in Galen, Lockport, Orleans, and Lowville, this anniversary would not be in vain, for our record is in heaven.

The need of Ministers, spirited, able, enlightened, is greater than most will believe, who have taken only a cursory view of the wants of our country. From intimate knowledge, we can name counties and towns on every hand which open stations of vast importance. Along the line of the Canal new towns are rising, on our lakes new ports are opening, on the banks of our rivers new edifices of worship are raised, the steeples of which should show to the traveller the signals of want, not of supply. In some of our old counties half the population is without the Gospel; the whole line of division between the states of New York and Pennsylvania is one vast waste—the state of Vermont even, is scarcely more than one half supplied. Indeed we have but to run through the old states on the sea board, from this city to St. Mary's, to say the same of them all. Ohio ought to have a hundred ministers to settle at once. Michigan is opening a field for domestic missions, fertile as its own fallow ground. Indiana, Illinois, Missouri, Louisiana, with the states which are clustering fast upon our Union, by which a mass of human beings are to be consolidated from the Mississippi to the Pacific into one scene of life and duty and responsibility—all call loudly for the authentic embassy of peace from the lips of the well-instructed and duly authorized herald of the Cross. Upon that scene of life which the patriot Prophet dwells on, the Gospel must triumph, the Christian Prophet expatiate, the Son of God rule, else all that we hold dear for this world, and all that we hope for in the next, are endangered. The political destiny of our native and loved land are soon to be gathered up from the whole surface of this northern continent: the old states are to be weighed in the balance with their vigorous offspring—the elements of dominion are to rise from universal suffrage from this vast territory, and if we do not now endeavor

our to impregnate the seeds of empire with divine life—if we do not circulate the Gospel in the families which are to expand into this general empire, out of a cloud no larger than our hand may come a mist, thick enough to obscure the sun, and a tempest fierce enough to shatter and submerge the precious institutions of our Republic.

The Church has an interest in these republican institutions dearer than infidels have confessed. If the Gospel had not been here when they were set up, they could not have existed, nor will they continue to exist if the Gospel do not propagate itself where the precious right of self government is to be confided to a people. At our present ratio of increase, we are to be in 1850, 22,000,000 of people; and in 1875, 44,000,000. Let any man ask himself where the 44,000 ministers of the Gospel are to come from, who are to supply this teeming population.

The wants of the new states have affected the committee so deeply, that two thousand dollars have been appropriated to aid the people to obtain the Gospel. Several young men of promise and devoted piety, are nearly prepared to go out and labour in those regions.

JEWS IN POLAND.

Letter from Professor THOLUCK of Berlin to the London Jews' Society.

Our Missionary, Mr. Handes, has returned from his late journey; and his verbal report of the success of his labours, far exceeds our expectation, and calls for our devoutest gratitude. Consider only the following facts, and tell me if they are not most encouraging; nay, I would almost say, unexampled. At R——, our missionary found access to the hearts of the Jews; not as if he had come to Jews, the enemies of the Lord Jesus, but as if he had come to brethren in Christ. The head of the synagogue took such a liking to him, that he called him his dear pastor, and allowed him every day to deliver addresses to the Jews in his house. During these addresses, the Jews sometimes shed tears, pressed the hands of the missionary, and requested his prayers for them. The missionary's coat had but a shabby appearance. The chief of the synagogue, therefore requested as a favour, that he would allow a coat to be made for him at his expense; and when it was made, he offered it to the missionary with evident delight, and said: "Take it; and if you cannot pay me in this life, you may put it off till *olam habbo*, (the world to come.) We love you so much, that we gladly make you a present of it." At L——, some Jews called upon Mr. Handes and earnestly entreated him to prolong his stay with them, adding; that they would, at their own expense, hire a room which would contain two hundred persons, where he might preach to them. Unfortunately he was in so much haste, that he could not accept their gratifying offer; yet he managed to address them in small parties. At G—— he held a meeting, professedly of Christians, in a large room, which was attended by all the Jews in the place without exception. When Mr. Handes was apprized of this, he especially addressed himself to them. He had just been speaking of the unsearchable riches of Christ, which mere nominal Christians had not been able to find; nor, added he, are they known to Israel.

The whole assembly was greatly moved. He closed with a prayer for the conversion of all who were present, especially of the Israelites. When he had ended, an old Jew, cordially embracing him, exclaimed, "Yea, we will love one another as brethren; I see that you love us. May God bless your words to us all, and especially to me." This old Jew then confessed himself to be convinced of the truth of the Christian religion. When some days afterward, another Jew reviled and abused the preaching of the Gospel, this old Israelite openly professed his faith, saying, "Do not abuse Christ, you cannot alter it; he has surely died for my sins, and for thine." What a remarkable confession from the lips of one who had but lately been an enemy to the cross of Christ.

One other important fact I must mention. The effects of the work of the Spirit of God are most strikingly exhibited among the Jews at K——. Mr. Handes on his first visit there, met with a most cordial reception. Since his departure, repeated applications have been made for his return. And when on his way home, he for some weeks stopped at Posen, a Catholick Christian was commissioned by the Jewish congregation at K., most earnestly to request him to come to them, because several families had now resolved to make profession of Christianity; and apartments had been prepared, where he might reside during his visit." Surely this is the work of the Lord. And when such fruits appear, we should feel ashamed not to engage all our faculties in the formation of a work so happily begun. Mr. Handes could not comply with the wishes of these dear Israelites, as he was compelled to hasten to Berlin. But he intends, next spring, to make his first visit to K——, that he may continue in the work so evidently blessed by the Lord.

I wish I could fully express the encouragement which these blessed effects of our missionary efforts have given to us. In some of our members an unusual degree of zeal has been kindled, and our committee meetings are distinguished by feelings of deep interest. But the influence of our missionary is exerted most beneficially in private societies; and you will be gratified by hearing that last Thursday evening, thirty-one young divines, who had met in my house, were excited by the narratives of Mr. Handes to take a most earnest interest in the salvation of Israel. This is very important in Germany, where still so much coldness prevails. The point to be desired is this, that all Christian Ministers should be filled with an ardent wish to promote the conversion of the Jews who live in their parishes.

State of religion within the bounds of the Presbyterian Church.

From the Narrative of the State of Religion reported to the General Assembly at their late session in Philadelphia we make the following summary.

As a people, we have been blessed with a singular exemption from pestilence and famine; and the voice of war has not been heard in our borders.

In the more immediate concerns of the kingdom of Christ, the people of God among us, seem to have received increasing lessons of instruction lately, on the importance of union to any extensive, and very useful efforts for the conversion of

the world. They have learned that consolidation is the strength even of weakness itself; and while they righteously refuse to "say a confederacy to every one that saith a confederacy," they have, at the same time, combined their numbers and labors, in adding new and National Institutions to those which they had upon the same principle, already erected.

The American Bible Society, we regard under God, "as the glory and defence of our land." We share in its blessings, and in our measure in its support. As will be seen from the report of its operations for the last year, its sphere of influence has been constantly enlarging.

The nature of the service in which it is employed, and the multiplied testimonies which are from day to day afforded of its vast benefit to our country and our continent, bespeak a presence in it, which no created power can safely resist.

To oppose this institution is to fight against God, and yet we have seen infidels and half reformed Protestants, uniting with the Papal Hierarchy, in opposing the circulation of the word of life, as though the volume which Jehovah has adapted to the constitution of man, and sent down from above for his use, and made efficient in his redemption, and commanded to be given unto him, could not with safety be committed to his hands.

The United Foreign Missionary Society is extending its influence among our savage tribes in the west, and from year to year as its resources enlarge, and its plan of operation improves, confirming the high hopes of the church concerning it.

We desire to see the cause of domestic and foreign missions, as being one cause advancing in sacred sisterhood; and while we rejoice in the gradual developement of the influence of the above named institution, we would mention with gratitude to God, the early maturity and infant greatness of the United Domestic Missionary Society. It has sprung into life with such sudden and wonderful power, with such peculiar adaptedness to its important field of enterprise, and has so successfully, upon a plan unpracticed in the churches before, reared up the multitude of feeble congregations, now by its generous bounty supplied with the bread of life, that it resembles the granary of Joseph, to the famishing population of the land of Egypt.

The American Sunday School Union, rising up in the bosom of the Christian Church in our land, is also a blessed institution. In this simple and noiseless service, the best spirit and powers of the church, are brought into the most delightful exercise. Gratuitous instruction, by the first classes of society, of the poor and ignorant—a beginning of gospel impressions, and bible knowledge, with the beginning of life—a breaking away of the connecting curse which binds ungodly parents and children together—its happy tendency to meliorate the condition of the slaves, and free people of colour in our country—the direct influence which it exerts upon the salvation of souls, discover an extraordinary value in this institution and should recommend it to every church and people in the nation.

The American Society for meliorating the condition of the Jews, is still in active operation—It ascends to the first and most powerful elements of success, in the great work of converting the world

—when it attempts the restoration of the *lost tribes* of Israel. They are a peculiar people in peculiar circumstances—and call for peculiar methods of doing them service. Among the methods devised for their recovery, some one must soon and mightily triumph. God speed that day!—

The American Colonization Society is deservedly exciting increasing interest, and assuming additional importance from year to year. Their colony on the coast of Africa, has been prosperous beyond what is usual with infant establishments of that kind, and has lately been blessed with a cheering revival of religion. While this Society must become a most important agent in giving the gospel to Africa, it promises to exert a benignant influence, not only on the condition of the free people of colour in this country, but perhaps upon slavery itself; that most dreadful of national calamities.

The cause of Seamen excites, every day, increasing interest in the public mind. The Bethel Flag, as a “banner of love,” floats in every important seaport, on our Atlantic coast; and pious sailors go forth from these outlets of our country into all the world, as the specimens of our Christianity at home, and as pledges to the heathen nations of what the Gospel yet will do for their redemption.

The Board of Missions, which is the organ of this body to the destitute regions of our church and country, has been doing much the last year for our Frontier Territory and Western Settlements. It has employed 52 Missionaries in different States. In New-York *eight*; in New-Jersey *one*; in Pennsylvania *fourteen*; on the Peninsula *two*; in Virginia *one*; in Ohio *five*; in Kentucky *one*; in Indiana *four*; in Illinois *three*; in Michigan Territory *one*; in Missouri *four*; in Mississippi and Louisiana *one*; in Alabama *three*; in West Florida *one*; in East Florida *one*; in South Carolina *one*; in North Carolina *one*.

The all important cause of *Education* appears from the Report of the Presbyteries to have received during the last year a greater amount of systematic and successful attention, than at any previous stage of our Church's history. In addition to the institutions already established, colleges have been planted in the South and West, and are beginning to impart blessings of a liberal and christian education, to the crowds of youth committed to their care.

And with a more special reference to the service of the Church, female cent societies, most of the Presbyteries, and especially our Board of Education have been engaged with efficiency in training pious and intelligent young men for the Gospel Ministry. Greater energies, however, are still to be employed in this important work. It is yet but just begun. The whole broad frontier of our church, from Lake Michigan to the extreme South West of Louisiana, is yet to be supplied with Gospel Laborers. The loud and melting cry for “help” has reached us from a thousand desolate places in the land. It is time that Christians should awake at the call of their perishing fellow men, to new ardour of zeal and energy of effort, in this benevolent and urgent enterprise.

The Theological Seminary at Princeton, N. J. which is the child and common property of the Presbyterian Church in the United States, continues to meet, and even to exceed in its extensive usefulness, the most sanguine expectations of its

friends and patrons. By the distinguished liberality of several important sections of the church, the foundations of its professorships begin to assume a stability, which puts the permanent existence of the institution beyond the reach of danger. The praises of its worthy and valued professors, are in all the churches. It is entitled to the unqualified approbation, patronage and prayers, of all our people.

The Theological Seminaries in New-York and Virginia are expanding into important institutions in their respective regions of country. By the liberality of the citizens of New York, the Seminary at Auburn has received a most important addition to its funds, within a few months; and its number of students has increased to forty.

The statistical table prepared for the churches, enrolls 13 synods—82 presbyteries—1021 ministers—173 licentiates—193 candidates—693 vacant congregations—946 congregations supplied—1639 congregations—8666 communicants added last year, and by 761 congregations which have reported—103,531 communicants reported from 932 congregations.

BAPTISMS.—1709 adults in 439 congregations—9730 infants in 818 congregations.

After this brief sketch of God's mercies towards us, we turn with pain, to a survey of the evils which are brought to view in the history of the last year. We would first notice the fearful extent and unanswered calls of our vacant territory in the south and west. “A famine, not of bread, nor of water, but of the words of life,” presses them down to eternal death.

As specimens of this wide and melancholy waste, the population of Missouri and Illinois amounts to 160,000, and covers a region of country 500 miles square. We have within those limits already 18 churches, and yet only seven ordained ministers and one licentiate. In Mississippi and Louisiana are 230,000 inhabitants, scattered over 80,000 square miles. The great body of these belong to no church, and enjoy no ministrations of the gospel from any christian denomination; and in all this vast territory, we have only eleven ministers of the gospel established.

FROM THE RECORDER AND TELEGRAPH.

AN APPEAL TO CHRISTIANS.

MESSRS EDITORS,—I have never been inattentive to the wants and prospects of our American Zion. I have perused Reports of Domestic Missionary Societies, accounts from different parts of our country of its increasing wants, and various articles in our religious papers on the claims of destitute settlements. In some of your late numbers I have read with no ordinary interest, several communications on this subject; and am glad to observe a growing disposition to examine the claims of Domestic Missions to a more extensive and efficient patronage.

After all, however, I am but very imperfectly acquainted with the spiritual wants of our country. I am aware that I have not been able to survey our destitute settlements in all their extent, and all their sad and pathetic circumstances. I have found nothing which presented at once all the actual desolations, and all the disheartening prospects of our country; nothing which might

enable me to spread our whole territory before me like a map, and at a single glance comprehend all its wants, and feel the full force of the thousand Macedonian appeals which come from every quarter.

Nor am I sufficiently familiar with the sad and touching *circumstances* of these settlements. I have never visited them. I have never seen their unprivileged population violating the Sabbath: I have never heard them blaspheming the name of Jehovah; nor have I seen vice and irreligion stalking, in broad day-light through their streets, and sweeping the young down the current of open and unblushing immorality. I have not seen the pious mother weep in secret, and pour her prayers over her children growing up amid the contagion of demoralizing example, without Sabbaths, and with few of those institutions which among us protect the virtue, and promote the mental and moral culture of the rising generation.

But may we cherish the hope, that the public at large are more thoroughly acquainted with this subject? Have they had access to better means of information, or used them with a deeper interest? Have they read, and thought, and inquired, until they have been able to extend their views far beyond the reports of our Societies, the accounts of our Domestic Missionaries, the statements and reasoning of essays in our religious journals?—Can they tell us how many churches are anxiously waiting for pastors—how many Christians in our destitute settlements are sending importunate requests for help—how wide and barren and cheerless is the moral desert which extends from one end of our country to the other? Can they tell us how much faster our population is increasing, than the number of competent ministers?—Do they know how far the tide of emigration has got ahead of the institutions of religion and learning? Can they give us the geography of our desolated Zion? Can they tell us where there is a supply of ministers, and where there is a loud and urgent demand for them? Have they estimated the amount of effort requisite to give our religious institutions to the destitute population of our northern, southern and western settlements? Have they reflected upon the train of evils which attend the want of religious privileges? Fathers of New-England, have you listened to the appeals of your distant and unprivileged sons and daughters? Did you ever think of the anxious look, and tearful eye, which they cast back to the home and the sanctuary of their youth? Do you often imagine how they must feel, when the Sabbath comes, and no Sabbath privileges come along with it; when a dense and busy population are gathering around them, and no church-bell calls them to the worship of God, and no village school collects for instruction the young hopes of the next generation? Did you ever see the mother turn her eye in despair on the children of her love, and then go to her closet to soothe her heart by prayers and tears, and then send another appeal from her afflicted bosom to the land of her fathers?

We ask then, do you know the religious wants of our country in all their extent, and all their affecting circumstances? If not, why, we ask again, why so little said and thought, and done on the subject? Why are not our papers crowded from week to week with facts and arguments, and ap-

peals that shall awaken the dormant sympathies of the Christian community? This is the way, and the only way, in which the public can be roused from their slumbers, and be made to feel and to act. They must know the wants of our country before they can feel for them; and they must feel before they will put forth any efforts to supply those wants. I do hope, Messrs. Editors, that an appeal will be made—an appeal loud and stirring enough to awaken the whole community; that the desolation of our country may be spread out before us, and that we may know the wants and feel the claims of our destitute settlements.—The appeal must be made; and information must be given—the sooner, the better—it is time, high time, for us to know the real condition and prospects of our country.

A. W. B.

The Martyrdom of George Carpenter.

On the 8th of February, 1572, a certain man named George Carpenter was burnt in the town of Munich, in Bavaria. When he was led out of prison, and brought before the council, his offences were publicly read, contained in four articles:

1st. Because he did not believe that a priest could forgive a man's sins.

2dly. That he did not believe that a man could call God out of heaven.

3dly. That he did not believe that God was in the very bread which the priest uses at the altar; but that it was the bread of the Lord.

4thly. That he did not believe that the very element of the water itself in baptism doth give grace. These four articles he utterly refused to recant. A school-master of the Pope's came to him and said, "my friend George, dost thou not fear the death and punishment which thou must suffer? if thou wert let go, wouldst thou not return to thy wife and children?" To whom the martyr replied; "If I were set at liberty, whither should I rather go, than to my wife and well-beloved children?" "Then (said the school master,) revoke your former sentence and opinions, and you shall be set at liberty." Carpenter answered: "my wife and children are so dearly beloved unto me, that they can't be bought from me for all the riches and possessions of the Duke of Bavaria: but for the love of my Lord God, I will willingly forsake them." When he was led to the place of execution, the school-master again spoke to him, saying; "good George, believe in the sacrament of the altar; do not affirm it to be only a sign." To whom he answered, "I believe this sacrament to be a sign of the body of Jesus Christ offered upon the cross for us sinners." The school-master then said to him, "what dost thou mean, that thou dost so little esteem baptism, knowing that Christ suffered himself to be baptized in Jordan?" The holy man then shewed what was the great and true use of baptism, and what was the end why Christ was baptized in Jordan; and how necessary it was that Christ should die and suffer upon the cross, whereby alone we can be saved. "The same Christ (said he) will I confess this day, before the whole world; for he is my Saviour, and in him do I believe."

A Romish priest named Conrade then came unto him, and said; "George, if thou wilt not believe the sacrament, yet put all thy trust in God,

and say, I trust my cause to be good and true; but if I should err, truly I am sorry and repent." To whom George Carpenter answered; "God suffer me not to err, I beseech him." Conrade then began to repeat the Lord's prayer: "*Our Father which art in heaven;*" Carpenter answered, "truly thou art our Father and no other: this day I trust to be with thee." Then Conrade went forward, saying, "*hallowed be thy name.*" Carpenter replied, "O! my God, how little is thy name hallowed in this world." Then said Conrade, "*Thy kingdom come.*" Carpenter answered, "Let thy kingdom come this day unto me; that I also may come unto thy kingdom." Then said Conrade, "*Thy will be done in earth, as it is in heaven.*" Carpenter answered; "For this cause, O! Father, am I now here, that thy will might be fulfilled, and not mine." Then said Conrade, "*Give us this day our daily bread;*" Carpenter answered, "The only living bread, Jesus Christ, shall be my food." Then said Conrade, "*And forgive us our trespasses as we forgive them that trespass against us.*" Carpenter answered, "With a willing mind do I forgive all men, both my friends and adversaries." Conrade then concluded, "*And lead us not into temptation, but deliver us from evil.*" The Martyr replied, "O! my Lord, without doubt thou shalt deliver me; for upon thee only have I laid all my hope." The Romish priest then began to rehearse the belief, saying: "*I believe in God the Father Almighty.*" Carpenter answered: "O! my God, in thee alone do I trust; in thee only is all my confidence, and upon no other creature; although they have tried hard to persuade me otherwise." In this way he gave answers to every sentence, which if they were here given at full length, would be too long. The school-master afterwards came and said to him; "dost thou believe as truly and constantly in thy Lord and God with thy heart, as thou dost cheerfully seem to confess him with thy mouth?" Carpenter replied; "It were a very hard matter for me, if that I, who am ready here to suffer death, should not believe that with my heart, which I openly profess with my mouth. For I knew before, that I must suffer persecution, if I would cleave unto Christ; who saith, 'Where thy heart is, there is also thy treasure;' and whatever thing a man doth fix in his heart to love above God, that he maketh his idol." The priest then asked him, if he thought it necessary after his death, that they should pray for his soul, or say mass for him? To whom the blessed martyr answered: "So long as the soul is joined to the body, pray God for me, that he will give me grace and patience, with all humility, to suffer the pains of death with a true Christian faith: but when the soul is separate from the body, then have I no more need of your prayers." As they bound him to the ladder, he preached much to the people. His Christian brethren then desired him, that as soon as he was cast into the fire, he would give some sign or token what his faith or belief was. "This shall be my sign (said he) that as long as I can open my mouth, I will not cease to call upon the name of Jesus."

His face never changed color, but he cheerfully went upon the fire. "In the midst (said he) of the town, this day will I confess my God before the

* Observe these subtle serpents, who when they cannot remove this good man from his faith, artfully endeavor to make him doubt.

whole world." Upon a bag of gunpowder being put about his neck, he said, "Let it be so, in the name of the Father, and of the Son, and of the Holy Ghost." Two men then lifted him upon the ladder; the holy martyr smiling, bade a Christian friend farewell, asking forgiveness of him. This done, he was thrust into the fire, when he cried out, with a loud voice; "Jesus! Jesus!" The hangman then turned him over; he again cried out; "Jesus! Jesus!" and so joyfully yielding up his blessed spirit, exchanging his earthly cross for an immortal crown.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 4, 1825.

AMERICAN TRACT SOCIETY.

The eleventh Annual Meeting of the American Tract Society was held at Boston on the twenty-fifth of May, at which time the annual Report was read. The following extract from it, presents a truly gratifying view of the progress and actual state of the Society.

The number of Tracts published by the Society in the year ending in May 1822, was 255,500; the next year, 470,000; the next year 770,000; the last year, 928,500; making the whole number published by the Society in eleven years, 5,146,000.

There have been printed the past year, thirteen new Tracts in the First Series, which now embraces 177 numbers, and eighteen numbers in the series for Sabbath schools. Of the First Series, 2,950 volumes have the past year been bound, and of the Sabbath School Series, 475 volumes. The Proceedings of the first ten years, a volume of 216 pages, has been printed in an edition of 1,500 copies; 15,000 copies of the American Tract Magazine have been put in circulation; and about 50,000 copies of the Christian Almanack.

Twenty-two new Depositories of Tracts have been established, making the whole number now depending on the Society for supplies of Tracts, 131: 35,000 pages of Tracts have been distributed gratuitously. The Society has recognized the past year 141 new Auxiliaries, making the whole number from which donations have been received 304. More than 100 others have been reported to the Committee as formed. During the year 136 persons have been constituted life members, making the whole number of life members about 600.—The Society has received the past year, donations, \$4,735 91; and for Tracts sold, premium on Christian Almanack, &c. \$6,066 52. Total receipts, 10,802 dollars 43 cents. Amount now due from the Society 1,683 dollars 19 cents.

The New York Religious Tract Society has published during the last year 750,000 Tracts. From an article in our Number for May 28th, it will have been seen that the effort to form a National Tract Society in that city, was attended with the most flattering success. Peculiar circumstances, however, prevented the Society at Boston, from co-operating by their delegates, with the numerous Societies, in different parts of our land, which have united in this great enterprise. We are happy now to state, that after a full consideration of the subject, by the American Tract Society at its annual meeting, a union with the National Society was resolved on without any opposition. Such a result must be hailed with joy by every enlightened Christian, if for no other reason, at least for

the evidence which it affords of the prevalence of a liberal spirit, among the different denominations of evangelical believers, and among those whom local and sectional interests have hitherto been supposed to separate. Delegates had been appointed by the Executive Committee of the National Society to attend the Meeting of the Boston Society. The following is their report:—

The Delegation appointed by the Executive Committee of the American Tract Society to represent that body at the annual meeting of the Society of the same name at Boston, and to confer with them on the subject of a union, respectfully report:

That two of their number, the Rev. Dr. Knox, and the Rev. Mr. Summerfield, were prevented, the former by indispensable duties, and the latter by severe indisposition, from proceeding to Boston. The other members of the Delegation arrived at that place on Tuesday evening, the 24th instant. On the following day, preparatory conferences were held with the members of the Executive Committee of the Boston Society. In the evening of the same day, the Delegation attended a meeting of the Society itself for the reading of the Annual Report, the delivery of addresses, &c. in the old South Church, and on the urgent request of the Committee of Arrangements, took part in the exercises. On the following day the Society's meeting of business was held, when the important question of its union with the national Institution was fully discussed, and the Delegation being privileged to sit with the Society, and share its deliberations, communicated whatever information circumstances required in relation to the past proceedings of the Society in this place, the negotiations between the Executive Committees of the two Societies, and their own views of the most eligible prospective measures. The Delegation are happy in bearing their testimony to the truly Christian temper with which a protracted and very interested discussion was conducted, and to the marked respect and kindness with which their own communications were received.— It will not appear extraordinary, that some considerable variety of sentiment should for a time have obtained, and that several members of the Boston Society, to whom the subject of a union with the national Institution was new, should hesitate in acceding to the propriety of the measure, or differ in opinion as to the time and manner in which it should be accomplished. But the result of a candid and free intercommunication of sentiment, and a full consideration of the reasons urged for a generous and prompt accession to the wishes of the Executive Committee of the Society, was such as might have been anticipated from the characters of the esteemed individuals to whom the decision of the question belonged. Without a dissenting vote the Boston Society agreed to become a Branch of this, and authorized their Executive Committee to take the necessary steps for a consummation of the union. In the afternoon of the same day, the Delegation attended by invitation the meeting of that Committee, and after uniting in prayer for wisdom from above, the terms of union were adjusted in detail in so satisfactory a manner, as to induce the Delegation to communicate a written expression of their approbation to the Committee, and to lead them to expect that a formal document of the same kind, if desired, would be transmitted from their constituents.—

The Delegation have great pleasure in stating, that the esteemed President of this Society was their associate on all the occasions above mentioned, and that they derived great encouragement and advantage from his presence and advice. They have also great reason to express their gratitude to the brethren in Boston for their kind and affectionate reception and treatment, and to the Executive Committee in particular, for the promptness and facility with which they proceeded in carrying into effect a measure of such vital importance to the great object of both Societies as that which, under the blessing of God, was so soon and so harmoniously accomplished. It would be criminal ingratitude to that Great Being who rules in the hearts and guides the affairs of men, if the Delegation were to omit the declaration of their persuasion, that the deliberations were conducted under the influence of his Spirit, and that to him belongs the honour of their propitious termination. Let us receive it as a pledge of his approbation of our work, and conduct all our future operations with a single eye to his glory.

JAMES MILNOR.

GARDINER SPRING.

CHARLES G. SOMMERS.

New-York, May 30, 1825.

The number of tracts published during the last year by the Boston Society, was, as we have already seen, 928-500. If to these we add the 750,000 published by the New-York Society, the amount is 1,678,500. The number published during the same time by other societies, which have already united with the National Institution, or may be expected soon to unite with it, if added to this last sum, will make a total of not less than 2,000,000 of tracts issued during the past year. This has been effected by divided, separate, and independent efforts. But when these separate streams, which now scatter and partially lose themselves by diffusion, shall be united, in one great river, how deep, broad, majestic and irresistible will its waters be? Some conception may be formed of what it is to be, by comparing the American Bible Society as it now is, with the aggregate of the Bible Societies which existed in America before its formation.

It is understood that the series of Tracts published by the Society at Boston will, in general, be continued in circulation, subject to alteration or correction by the publishing committee of the National Society. As the contemplated Building of the Society at New-York, is, however, not yet erected, the printing of the Tracts, excepting the Christian Almanack, and Tract Magazine, will continue, for the present to be done at Boston.

As soon as the expected arrangements at New-York shall be completed, the Stereotype plates, engravings, and other printing apparatus of the Boston Society will be transferred to New-York. The total income of all the Societies which may now be considered as composing the National Institution, during the past year, has not, if the money received from the sale of Tracts be included, been less than 20,000 dollars.

SOUTH SEA ISLANDS.

We have had occasion frequently to speak of the wonderful change, which has been produced in these Islands of the sea, by the introduction of the Gospel. It would appear however from the facts related by the Rev. Mr. Ellis, an English Missionary, who has resided several years at the Islands, that the half has not been told us.— If a knowledge of the Bible and the true God, will raise a

nation of depraved beings from such a state of degradation and wretchedness, and exalt them to a state of comparative happiness, it becomes the duty of every friend of man to engage more earnestly in the cause of Missions. Surely none but a cold misanthropist, will oppose the benevolent exertions that are making to civilize and christianize the heathen. I would sooner dash from the lips of the starving beggar his last morsel.

The facts related by Mr. Ellis at several places in this country, and published in the *Christian Mirror* are substantially as follows:—

The Narrator

Mr. Ellis, is entitled to full credit. He is evidently a man of intelligence; has resided six years on the Society Islands, and nearly two on the Sandwich; has become more familiar with the language than he is now with the English, and is fully qualified to speak that he knows, and testify that he has seen. His character as a christian has long been, "well reported of" by Englishmen and Americans. His narrative is corroborated by the letters and journals of missionaries from this country and England, for a series of years; also by many from both countries who have visited those islands for refreshment on their voyages, or for traffic. We need not therefore "make allowance for the usual exaggerations of travellers."

The Islands of which Mr. Ellis has given so interesting an account, are a part of Polynesia; are situated in the Pacific Ocean, and within the torrid zone. The Society Islands lie south of the equator about 13 deg. and about 65 deg. west of South America. The Sandwich Islands lie west of the Gulf of Mexico, about 40 deg. from the western shore of North America, in north latitude 20. The Sandwich Islands lie much farther from the United States and Europe than the Society, on the route which must be pursued by doubling Cape Horn. If a ship channel were cut across the isthmus, a vessel might leave S. America on the left, and arrive at the Sandwich Islands by a short voyage. Mr. Ellis has made a voyage equal to half the distance round the globe, in coming to Boston.

The Society Islands,

As the term is commonly used, comprises two groups, the Georgian, and the Society proper.—The former are five in number, containing about 10,000 souls: the number of the latter is six, containing 8 or 10,000. An account of them has long been before the public, in Capt. Cook's voyages. The general description, given by that navigator and his companions, is correct. The soil is fertile, the climate salubrious, and the scenery delightful. Those voyagers, however, were deceived in the character and situation of the inhabitants.—They had neither the innocence nor simplicity they supposed, and were far less happy. Capt. Cook did not remain a sufficient time among them to discover their abominations. The first impressions of the missionaries were very favourable; but 15 years acquaintance rent away the veil, and showed degradation, and sin, and wretchedness rarely equalled.

The State of Morals

Was truly deplorable, and crimes, of which it is a shame to speak, were almost universal. Natural affection, chastity, sincerity and justice seem

scarcely to have had an existence in the whole community. The principal crimes may be considered treachery, theft, drunkenness, impurity, infanticide, cruelty to parents, and murder.

Treachery was common. Brother seems to have put no confidence in brother, and indeed could not. The rights of others were not respected, where convenience required their violation, and dexterity or strength could accomplish it.—*Theft* therefore took the place of industry, and was considered as a virtue.

Drunkenness was almost universal. They were not like our Indians, indebted to civilized men, and those who bear the Christian name, for the introduction of this vice. They had not our intoxicating liquors, and they knew little of the arts or sciences. But their ingenuity had furnished an inebriating draught from the juice of *ava*; which rendered them more like demons than men.

Impurity was a prevailing sin. *Polygamy* was common; the duties of the marriage relation disregarded, and the connexion dissolved or treated with contempt on slight pretences.

Infanticide, or the murder of helpless new-born babes, was awfully prevalent. It was believed by the elder missionaries, from the best estimates they could make, that *two thirds* of the children were destroyed by their parents or near relatives. Many murdered them to avoid the trouble of taking care of them. Family pride too, was one principal cause of this devastation. The parents were often of unequal rank, and it was not to be endured that patricians should be mingled with plebeian blood. The parent of superior rank, whether father or mother, would perform the deed; or in case of reluctance or delay on their part, other near relatives would put the infant to death, to wipe the stain from their wounded honour. Besides this practice, there was a combination called the *Arioi Society*, of most horrid principles, into which large numbers were initiated. These members were bound never to be parents; and if they became so, could not prolong the life of a child without certain death to themselves.—Some children too were sacrificed to their idols, or thrown into the sea to propitiate the sharks and other monsters of the deep, which they worshipped as gods.

Cruelty to Parents was common with the children who were spared to maturity, when the authors of their being became sick, or infirm with age. They would sometimes minister to their wants in their helpless state; but would soon become tired of the service, and desert them to starve and die, or despatch them out of the way. They often buried them alive. A grave would be dug, and the *sons* would carry out the decrepid *father* upon a board, and turn him off into the pit. Another mode was this. While the helpless man lying in his tent, perhaps unconscious of danger, the parricide would enter with a spear,—no warning being given to the sufferer but a cry from without, "Pierce him through,"—and in cold blood perform the fatal deed. The screams of the victim indicate that he understands the shout; but they stay not the murderer's hand.

Murder, of other kinds, and in various ways, was frequent. Many died by poison, and many by open violence. And so wretched was the state of society in this respect, that the natives in general

supposed there was not one *solitary* instance of natural death among them. Any *apparent* cases of this kind, they supposed were the effect of either poison or sorcery.

Social and Domestic Happiness

Could scarcely be said to have existence. Indeed they had not a word in their language to express the idea. In such a state of morals, or rather of abounding immoralities, it is evident that neighbourly kindness, conjugal felicity, and "all the tender charities of father, son and brother," could have no place. The females were degraded, and kept only to minister to the pleasures and wants of the men. A great part of the severe labour devolved on them, while they were not permitted to partake the comforts their labour had procured. They were not permitted to eat with the men, to drink from the same calabash, or sit in the same hut.

Their Government,

An absolute monarchy, was cruelly despotic.—The king of an Island, or the chief of a district had the perfect command of the property and lives of his subjects. Whenever he chose, he seized on their possessions, and the least complaint was followed by instant death. For the most trifling offences the club would despatch them, or they would be reserved as victims for sacrifice. *Common* punishments, for crimes without distinction with or without proof, were beheading and drowning. The king also was chief priest. When a sacrifice was to be made, he would send to the chief of every district a number of stones, which signified that he must provide as many victims.—The chief would send by night to what huts he chose, and slay the victims to be carried to the temple the ensuing day. When the drum was heard at the temple, which was the signal for a great sacrifice, consternation would seize upon the whole people, as if it were an earthquake. No one knew but the club was to fall on himself.

Their Wars

Were very sanguinary, wars of extermination. On the water, this was the manner. One party would collect 40 or 50 canoes; lash them together with strong cords, about six feet apart, that none might desert the cause; and put off in a line from the shore. The other party were prepared in the same manner. At a small distance, the battle was with sling and stone; nearer, with spear and javelin; close at hand, with the bludgeon. When victory declared on one side, the vanquished in many cases were not spared; but the victors would proceed from one end of the line to the other, and utterly exterminate the whole party.—Their eye could not spare, neither could they have pity. On shore their warfare was equally ferocious. The vanquished were slain upon the spot, or pursued with unrelenting fury even to the mountains and deserts, and for many days or weeks till not one was left. As soon as the battle was decided, another party of the victors would rush upon the villages of the enemy, burning and destroying. Here the sick and aged, the women and the children, were slaughtered without distinction or reserve, or they were spared to become slaves or to be immolated on the altars of the gods. Here a man would decapitate his fallen enemy, scoop up the blood in his hands as it

gushed from the trunk, and drink it with delight. There others would strike a spear through the heads of children from ear to ear, run a cord through the holes, and string up five or six together as trophies. By war, and all the other modes of violent death which have been mentioned, the number of inhabitants had been exceedingly reduced. Capt. Cook estimated the number on all the islands at 200,000. The missionaries think, from various evidences, there must have been at that time 150,000. But the present number, and that which the missionaries found on their arrival, is supposed not to exceed 20,000. As one of the chiefs said to them with grief, they came to the remnant of his people.

Their Religion.

Even this people with all their vices, had a religion. They had their gods, their altars, their sacrifices, and their priests. It partook, however, of the character of the people, and of their vices. Their priests were kings and chiefs, and therefore could enforce every tenet and practice, which they wished to impose. Their religion sanctioned every crime which prevailed among them, and required the practice of it. Their *taboo* system was "horrid." It consecrated persons and places, with a sanction which they dared not incur by transgressing the rules. But the consecration was only to the service of sin and Satan. Their idols were various, and many temples (*morais*;) were erected for their worship, where human victims were offered when the priests required. The object of their sacrifices was, to avert the anger of evil deities; for they had no other, and no attributes of mercy seem to have entered into their conceptions. The missionaries had undoubted evidence that 15 or 16 human beings had been presented in one sacrifice. They have evidence entitled to credit, but not so decisive, that *eighty* at one time have been offered up together. Besides idols of wood and stone, they regarded sharks as deities; and even their infant children were thrown into the sea to be devoured by them.

Such was the religion, and such the state of those miserable islanders, before the introduction of the gospel. Truly they sat in darkness, in the region and shadow of death. Probably they had been growing more vile, and more wretched for ages and generations; how long, history does not inform us. To human view it would appear certain, that they must have become utterly extinct in a few years more, if they had not been visited by the day spring from on high. Even this afflicting account of their state is very imperfect and inadequate. But this account, though well attested, must have been almost incredible, if inspiration had not described the people where the true God is unknown, and the name of Jesus has not been announced. But whoever reads attentively the first chapter to the Romans, will see that in Paul's time pagans were sunk equally low.

The Change.

Such was their state but 14 years ago. For, though the mission was established in 1797, it had no apparent success for about 15 years. No missionaries of modern times have had so great discouragements, and laboured so long without gathering the least fruit, as those who first went to the Society Islands. They were barely suffered to remain and acquire the language. Seldom could

they obtain a hearing for a sufficient time to preach a sermon, or hold connected conversation. They felt the effects of the wars which prevailed; one lost his life, others were severely injured and most of them were compelled to withdraw. Soon they returned to one of the small islands, and began to receive a blessing. The principal king, deposed and in exile, received the gospel. He was soon after baptized, and openly espoused the cause of Christ; although the step was, to human view, destructive to all his hopes of restoration to his throne. But God was with him. He regained his possessions and power, destroyed the morais, proclaimed the abolition of idolatry, erected churches, and encouraged his people to read and hear the gospel of Christ. These latter events occurred in 1815 and 16. In a short time the people willingly renounced their idols, sought instruction, embraced Christianity; and generally became at least a reformed and happy people.—At the first dawning of the light, letters were almost unknown among them; now 12,000 can read understandingly, 3000 children are under instruction, and all the lessons in school are derived from the Scriptures. They had never erected a temple to the living God: now there are 28 houses of worship, where large congregations listen to the word of life. The number has been much larger, but is now reduced, that the people might generally hear *preaching*, rather than reading and exhortation only. Eleven churches have been formed, which now contain about 2000 communicants; and 3000 persons have been baptized.—The Sabbath is almost universally observed, at least in an external manner, as a day of sacred rest. In one of the islands, it is believed that not *ten* families neglect family worship; not ten persons of a suitable age for the exercise, neglect to retire for secret devotion. Prayer meetings and Sabbath Schools are formed, and universally encouraged; and the Lord's Supper is attended on the first Sabbath in every month. How large a number of those who were lately so far off, are really brought nigh to God by the blood of Christ and the renewing of the Holy Ghost, we cannot say. The Deputation of the London Society, who have spent much time in making minute inquiries and obtaining a personal acquaintance, are well satisfied with the state of the churches. They have said, that the great body of the communicants would be admitted into any Christian church in England. No doubt these islanders are yet depraved, and these Christians are yet imperfect. But their whole religion, national polity, social intercourse, and moral character, have undergone a surprising change. It has been produced, not by the sword of the conqueror; not by the arts and sciences; not by the introduction of civilization before the gospel, for they were still barbarous when they began to believe; not by human might or power, but by the simple preaching of the word of life.

(To be continued.)

FOR THE RELIGIOUS INTELLIGENCER.

Address to persons on entering visibly into covenant with God.

The transactions of this occasion are most solemn and affecting, they will have influence on your conduct through life, and in their consequen-

ces, they will reach into eternity and take hold on judgment. You have, in the presence of God, and before this assembly; solemnly renounced all other gods, and promised to cleave unto the Lord your God, and walk in holy obedience to his commandments. With what sincerity and holiness of heart you act, is known only to him, with whom is no darkness at all. It is not for us to doubt the sincerity of any one of you; to human view you may appear well, when the heart is not right with God: man, you will remember looketh on the outward appearance, but God searcheth the heart.

You are now admitted to a standing in Christ's visible church and kingdom on the earth. You are entitled to a participation in all the ordinances and privileges of this kingdom. You have declared allegiance to the same Saviour, belief in the same truths, and you have entered into the same covenant obligations. You are also to share in the same promises, to be nourished by the same truths, to exhibit the graces of the same spirit, and to seek to be prepared for the same heaven. We exhort you to bear continually in mind, the importance of being faithful in maintaining lives of holiness, feel habitually your obligations to bring forth holy fruit, to exemplify your religion in your daily walk, to conduct at all times, as becometh saints, and to shew forth your conformity to Christ to all around you. Be careful to practice the duties of religion: attend daily on secret prayer, it is essential to your growth in grace and to your enjoyment in duty: in neglect of secret prayer, you will unavoidably decline in your graces and fall into sin, and dishonor the cause of Christ. In like manner practice the daily reading of the Bible, and be diligent in your endeavors to increase in knowledge of the will of God. Be likewise constant attendants on the worship of God's house, when you are in circumstances to attend, and always welcome the return of the holy Sabbath with delight. Make it your object to be at the sacramental service when it is possible, and to render this service in the highest degree delightful and profitable, be always found at the lectures preparatory, seeking a meetness for the Lord's table. It is with deep regret, that we have seen that some professors of religion, have been habitually disposed to neglect this service, whose lives in many instances are scarcely to be distinguished from the lives of visible unbelievers. To live in character, you must attend on the appointed means of grace, you must be watchful over your hearts, over your lips and over your conduct. Your profession is an holy profession, it requires you to live in an holy manner. Oh, then feel your obligations, feel that you are no longer your own, that you are Christ's, and that your all is to be held in subordination to his will. May you have grace to live in conformity to your obligations and be strengthened by the ordinance of the sacrament: may you aid and encourage each other in duty and be ornaments in the Church below, and finally, may you all be joined in the Church triumphant in heaven to celebrate the wonders of redeeming love, *in the temple not made with hands.*

FOR THE RELIGIOUS INTELLIGENCER.

Question. Whence our authority to administer the ordinance of Baptism?

Ans. Our authority to administer the ordinance

of Baptism is derived from the commission given by our Lord to his disciples, at the time he ascended, when he said "all power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." The ordinance of Baptism as enjoined under the gospel, originated in this command, which teaches us all that is needful to be known in regard to the form of administration; it enjoins, that it be in the name of the Father and of the Son and of the Holy Ghost, but leaves every thing else in relation to the mode of administration undefined; it does not inform us how much water is to be used, nor whether it is to be poured or sprinkled on the subject, or whether the subject is to be immersed in the water or not. And I perceive no right that we have to fix on any one of these modes, as enjoined to the exclusion of all others. Either mode of administration in the name of the Trinity, by a person clearly invested with the ministerial office, will be valid baptism. To incorporate any one mode of applying the water, as an essential or enjoined part of the ordinance, is highly presuming on the part of man. Had it been essential that a given quantity of water should be applied, it unquestionably would have been incorporated in the command. The water has no sanctifying influence, it is only a significant emblem, and from no view of the subject, can it be made to appear, that the quantity applied, is in all cases required to be the same.

The ordinance from its first annunciation, became the standing seal of the covenant of grace in the visible kingdom of Christ on earth; it took the place of the former seal of that covenant, which was circumcision. To ascertain then to whom baptism is to be applied, we have only to examine in what connexion God required the former seal of the covenant to be applied, and then ascertain whether those requisitions have ever been repealed either by precept, or in the practice of his inspired apostles. In this manner, we are able to collect abundant evidence, that baptism is to be administered to unbaptized adults on their professing their faith in Christ, and to the children of all visible believers, and of all such children as are placed under them to be brought up in their families.

The following question was submitted to the General Assembly of the Presbyterian Church for their decision.

"What shall a church session do in regard to a member who has been absent for a term of years, without any certificate, and his residence unknown, so that he cannot be reached or found by the usual process of citation.

After some discussion, the question was referred to a committee who reported in substance as follows, that the case although not expressly decided as provided for, nevertheless embraced by general rules and principles—such as these,

1st. That every church member is amenable to some tribunal, to be dealt with for all offences according to God's holy word.

2nd. That no man can cease to be a member except by death, regular dismissal, exclusion or orderly withdrawing to some other church, and must continue subject to its laws and government, except in the cases aforesaid.

3rd. That a member is chargeable with a violation of church fellowship, and to be censured, who connects himself *irregularly* with any other church, or goes to a distant place without giving notice to the session of the church to which he belongs, or without asking a certificate of good standing or dismissal.

4th. That such a person thus conducting, is not to be stricken from the books of the Church; but is to be considered responsible for his conduct whenever he can be found, and to be dealt with according to the word of God, and the principles of the church; and that in case his withdrawal be from disrespect to church privileges, or to escape discipline, he is to be suspended, without unnecessary delay.

The above report in substance was adopted.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

Twenty Third Anniversary.

The annual meeting of this Society was held on the 25th ultimo, at half-past eight o'clock, at the First Baptist Meeting-House. The Report was read by the Secretary, Rev. DANIEL SHARP. It embodied much Missionary information, which could not fail to cheer the hearts and encourage the labours of the Society. In the places where the gospel had been published by the Missionaries, tokens of the divine presence had been manifested; and many a desolate heart in the wilderness of our country had been made glad in the salvation of God. The feet of them that published redemption through the blood of the Lamb were truly beautiful in the eyes of multitudes, and numbers were brought to rest their souls on Christ. Some striking instances of success were narrated in the journals of the Missionaries. In one district of country where were about 75 families, 150 persons had experienced a lively hope of eternal glory; and the preacher who had been the instrument of much of this blessedness, had the unspeakable satisfaction of leading his six eldest children down the banks of Jordan. Rev. J. M. Peck, the indefatigable Missionary in the States of Illinois and Missouri, was extending his useful exertions with remarkable success. He has established several Bible Societies, and 30 Sabbath Schools, in which one thousand children are receiving that instruction, which may finally issue in their eternal felicity. Mr. Peck says there is much work in his vicinity for Missionaries; and that if a man suitably qualified were sent he might obtain one half his support from the people there. "Have you," says he, "no young student, who has injured his eyes, weakened his nerves, and wasted his health by intense application, who wishes to complete his education and restore his strength by traversing our wilderness, and doing the duties of a Missionary?—No young man ought to be considered as fitted for the ministry, till he has spent one or two years in this self-denying service!"

Christian Watchman.

THE POWER OF PRAYER.

I often think of that promise in John xv. 7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And again; "Whatsoever ye ask in my

name, believing, ye shall receive." Now, Sir, I have been led to think, that as far as spiritual blessings are concerned, there is an Omnipotency in prayer; and the reason why the people of God often fail in obtaining their request, is, because they are negligent in looking out for the answer to their petitions. How differently do we act in common life! Were we to write a letter upon urgent business, the reply would be a matter of no small anxiety. The husbandman who sows his seed, looks for the return of the harvest: and the Christian should make it evident to the Lord, that he is not indifferent to the blessing he supplicates.

I have said thus much for the purpose of introducing an instance, in which the power of prayer was signally seen. About two years since, a poor but pious man called upon the clergyman of his parish, to obtain his advice and comfort under the trials to which he was exposed. His wife was not only careless and unconcerned about her soul, but thwarted him in every way: and shewed the natural enmity of her heart to religion. Thomas asked his minister what was to be done. "I have no peace (said he,) morning, noon, or night: and the whole house is in a constant uproar." The minister inquired, whether he had ever prayed for her. "Yes, (said Thomas,) that I have; but it does not seem to be of any use."—"Well, (said the minister,) suppose we kneel down together." They joined together in prayer, that it would please God to effect a change in Thomas' wife, and unite them in the best of bonds.

About a month after, as the clergyman was walking in the village, he was overtaken by the wife of poor Thomas. She asked with great anxiety, whether his lady was at home; as her child was dying, and she did not know what to do.—"Sally, (said the minister,) perhaps God means to lay his hand upon your child, that his death may be your life. You know that you are living without God and without hope in the world." Sally became quite indignant; and added, that no one had any thing to say against her. "The clergyman rejoined, you are living without prayer: and God has much to say against you. But I will not detain you now; go to the parsonage, and whatever my wife can do for your boy, she will." The child however was in that state, that nothing could be done; and in a few days he died.

On the evening of the funeral, the clergyman was informed that a woman wanted to see him. She was requested to walk in, and it proved to be Thomas' wife. As well as her tears would allow, she began the conversation, which was nearly as follows: "Oh! Sir, I thought you very unfeeling when you spoke to me the other day; but my proud heart begins to bend, and I hope the Lord will have mercy on my soul. I come to beg your instruction for it is all new to me." The minister and Sally knelt down together, and it was in that very spot where he and her husband had petitioned a throne of grace in her behalf. And what, Mr. Editor, is the pleasing result? Thomas' family is one of the happiest in the village. Two of his daughters have followed their mother's steps: and Thomas will never doubt the power of believing prayer.

That this may encourage others to be earnest with God in prayer for those who are near and dear to them, is the earnest desire of

SCRUTATOR.

FAITH.

It is said, "By faith we are justified, quickened, saved, and made heirs of eternal life." Many who suppose faith to be nothing more than an outward profession of evangelical doctrine, cry out against us, as if we made the way of salvation too easy: but it is certain, that nothing is more difficult, nay, more impossible to man, than to lay hold on Jesus Christ by true faith.

Faith is not a vain opinion, a persuasion of our own invention, but a certain and full assurance, which God himself brings forth in our hearts, and preserves by his Spirit. And therefore it produces such wonderful effects, as surpass the human understanding. By faith we are grafted in Jesus Christ, we live in Him, and He liveth in us.—Hence we may easily see, that this faith does not exceed all human power only, but even surpasseth human understanding. To believe, that a poor afflicted man, who, after having suffered a thousand insults, died on a cross between two thieves; to believe this man to be the Son of God—who can do it by means of carnal reason? St. Paul therefore says, that *faith is the gift of God.*—Gualtier's *Homilies on the Gospel of St. John.*

The decline of Popery.—The number of pilgrims who visited Rome in 1750, when a jubilee was proclaimed, was, at the opening of the Holy Gate, 1,300, and in the week which followed Christmas, 8,400. This year only 86 pilgrims attended the opening of the Holy Gate, and but 400 arrived during the subsequent week.

GROWTH IN GRACE.

I have rejoiced to see the beginning of a good and gracious work in you; and I have confidence in the Lord Jesus, that he will carry it on and complete it; and that you will be amongst the number of those who shall sing redeeming love to eternity. Therefore, fear none of the things appointed for you to suffer by the way; but gird up the loins of your mind, and hope to the end. Be not impatient, but wait humbly upon the Lord. You have one hard lesson to learn, that is, the evil of your own heart: you know something of it, but it is needful that you should know more; for the more we know of ourselves, the more we shall prize and love Jesus and his salvation. I hope what you find in yourself by daily experience will humble you, but not discourage you; humble you it should, and I believe it does. Are not you amazed sometimes that you should have so much as a hope, that poor and needy as you are, the Lord thinketh of you? But let not all you feel discourage you; for if our Physician is almighty, our disease cannot be desperate; and if he casts none out that come to him, why should you fear? Our sins are many, but his mercies are more: our sins are great, but his righteousness is greater: we are weak, but he is power. Most of our complaints are owing to unbelief, and the remainder of a legal spirit; and these evils are not removed in a day. Wait on the Lord, and he will enable you to see more and more of the power and grace of our High Priest. The more you know him, the better you will trust him; the more you trust him, the better you will love him; the more you love him, the better you will serve him. This is God's way; you are not called to buy, but to beg; not to be strong in yourself, but in the grace that is in Christ Jesus. He is teaching you these things, and I trust he will teach you to the end. Remember, the growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts, pass upon it before it comes to perfection; and in

winter, when it seems dead, it is gathering strength at the root. Be humble, watchful, and diligent in the means; and endeavour to look through all, and fix your eye upon Jesus, and all shall be well. I commend you to the care of the good Shepherd, and remain, for his sake,

Yours, &c.

J. NEWTON.

LIBERTY AND SLAVERY.

At the late annual meeting of the American Colonization Society, Mr. Custis of Arlington observed "that no intelligent man could doubt that this republic, if not impeded by the depressing evil which it was the design of the Society to remedy, would, ere this, have become one of the brightest and most illustrious empires the world ever saw. The tree of Liberty has indeed been planted; it had grown, and flourished, and spread its branches far and wide; but there was a canker at its root, 'a worm that never dies.' When he turned his eyes towards the favoured portion of our country where *virtute et labore florent Reipublicæ*,* towards that "land of steady habits," that land "where every rood of earth maintains its man; where education, industry, intelligence, and contentment, so eminently prevail, he said to himself, 'there is the essence of republicanism!—Would to Almighty God that the same blessings were every where enjoyed throughout our land.—But, when he turned his eyes to the south, he perceived a deadly disease, the origin of which the citizens of the south were not answerable for, but which had been entailed upon them by the fault of their fathers. When he looked to his native land; the land of his childhood; the land of his earliest recollections; that land which contained his paternal hearth: when he looked to the spots where he played in infancy; to the hills and the streams that were familiar to his boyhood, he asked himself, shall I ever behold the sun, the fair sun of liberty, shine through the cloud that now covers it? He indeed might have the frost of age upon his head, or might mingle with the clouds of the valley before that happy hour, but he trusted that Heaven would prosper the objects of this Society, and that posterity might witness the fruit of its exertions. If he was asked how can we compass so great an undertaking? he replied, by zeal; by industry; by rousing the ardour of the wise and good. If the Society would ever effect it, they must persevere; they must labour; they must endure disappointment; they must combat difficulties; they must first put their shoulder to the wheel, and then pray to Heaven, and hope for success. This Society may yet behold a great and flourishing republic rise on the shores of Africa. The Society may hear that republic saying to the world, 'It was America that founded me. In me the New world taught the Old. The chains that once bound my children are now broken in sunder, and, from a feeble colony, behold I am become a great empire!'

HARTFORD ASYLUM.

The American Asylum at Hartford for the education of the Deaf and Dumb, was incorporated by the legislature of Connecticut in the year 1816.

* "Republics flourish by virtue and industry."

Its funds then amounted to \$22,505 which were obtained by subscription, and by contributions in several of the churches in Connecticut. It went into operation in the year 1817, and for several years afterwards occasionally received assistance from individuals and religious societies; but the money thus received was necessarily employed in the current expenses of the year. In March, 1819, a grant was made by Congress to the Asylum of 23,000 acres of land in Alabama, which was very fortunately located, and the greater part of which has been sold at a high price. The funds at present exceed 215,000 dollars, including the buildings in Hartford, which cost 34,985 dollars; the furniture, which cost 2,000 dollars, and 7359 acres of land in Alabama, still unsold which are estimated to be worth four dollars an acre. The actual income at present is only 5,200 dollars; but there is a reasonable probability that it will be increased in a short time to about 10,500 dollars.

There are now in the Asylum 65 pupils, who are under the care of five instructors, viz:—Mr. Gallaudet, (Principal) Mr. Clerc, Mr. Turner, Mr. Peet, and Mr. Brinsmade.

The price of board is \$1 75 a week; but hereafter, pupils from the states of New-Hampshire, Massachusetts, Maine and Vermont, will be received for 115 dollars a year—including in this sum, the price of instruction, board, lodging, washing and stationary. The buildings are spacious and well contrived; and can be fitted to receive about 130 pupils.

One hundred and twenty-eight pupils have been received into the Asylum since its establishment; but of this number only 28 have sprung from families able to maintain them there. The remaining hundred have generally been maintained by the States to which they belong. Pupils are not received under ten years of age, nor over 30; but the experience of the instructors has led them to recommend that no child be sent under fourteen, except in very peculiar circumstances, and that he continue there at least four years.

[Portsmouth Pa.

Extract from a sermon delivered in London by the Rev. Dr. Mason of New-York.

"I cannot find, in the lively oracles, a single distinctive mark of Deity, which is not applied without reserve or limitation to the only begotten Son. 'All things whatsoever the Father hath are his.' Who is that mysterious Word that was in the beginning with God? Who is the Alpha and the Omega, the beginning and the ending, the first and the last—the Almighty? Who is he that knows what is in man, because he searches the deep and dark recesses of the heart? Who is the Omnipresent, that has promised; 'Where two or three are gathered together in my name, there am I in the midst of them;'—the light of whose countenance is at the same moment the joy of heaven and the salvation of earth; who is encircled by the seraphim on high, and walks in the midst of the golden candlesticks, who is in this assembly; in all the assemblies of his people; in every worshipping family; in every closet of prayer; in every holy heart? Whose hands have stretched out the heavens and laid the foundations of the earth? Who hath replenished them with inhabitants, and garnished them with beauty,

having created all things that are in both, 'visible and invisible, whether they be thrones, or dominions, or principalities, or powers? By whom do all things consist? Who is the governor among the nations, having on his vesture and on his thigh, a name written, 'King of kings and Lord of lords?' Whom is it the Father's will that all men should honour, even as they honour himself? Whom has he commanded his angels to worship? Whom to obey? Before whom do the devils tremble? Who is qualified to redeem millions of sinners, from the wrath to come, and preserve them by his grace to his everlasting kingdom? Who raiseth the dead, having life in himself to quicken whom he will, so that at his voice all that are in their graves shall come forth; and death and hell surrender their numerous and forgotten captives? Who shall weigh in the balance of judgement the destinies of angels and men, dispose of the thrones of paradise, and bestow eternal life? Shall I submit to the decision of reason? Shall I ask a response from heaven? Shall I summon the devils from their chains of darkness? The response from heaven sounds in my ears; reason approves, and the devils confess—This, O Christians, is none other than the **GREAT GOD OUR SAVIOUR.**

AN EXTRACT.

"Another cause, which still further impedes the reception of religion, even among the well disposed, is the garment of sadness in which people delight to suppose her dressed; and that life of hard austerity, and pining abstinence which they pretend she enjoins on her disciples. And it were well if this were only the *misrepresentation* of her declared *enemies*, but unhappily it is the *misconception* of her injudicious *friends*. But such an overcharged picture is not more uninviting than it is unlike—for I will venture to affirm that religion, with her beautiful and becoming sanctity, imposes fewer sacrifices, not only of rational but of pleasurable enjoyments, than the uncontrolled dominion of any one vice. She is not so tyrannising as *passion*, so exacting as the *world*, nor so despotic as *fashion*. Let us try the case by a parallel, and examine it not as affecting our virtue, but our pleasure. Does religion forbid the cheerful enjoyments of life as rigorously as *avarice* forbids them? Or such renunciations of quiet as pride? Does devotion murder sleep like *dissipation*? Does it destroy health like *intemperance*? Does religion annihilate fortune like *gambling*? Does it embitter life like *discord*—or abridge it like *duelling*? Does it impose more vigilance than *suspicion*—or half as many mortifications as *vanity*?

Vice has her martyrs, and the most austere and self denying Ascetic, who *makes* the genius of Christianity, almost as much as her enemies, never tormented himself with such cruel and causeless severity as the unhappy votaries of *envy* experience from its afflicting lacerations. Worldly honour obliges us to be at the trouble of resenting injuries; but religion spares us that inconvenience by commanding us to forgive them—and by this injunction consults our happiness no less than our virtue; for the torment of hating one, must be as least equal to the sin of it. If this estimate be fairly made, then is the balance clearly on the side of religion, even in the article of pleasure.

A Good Bishop.—A merchant in the state of New-York, in a recent letter to a Board of Missions, says: "This day I send you, as above, \$100, and to the New-York Seamen's Society \$50, to the Domestic Missionary Society of New-York \$50, and to the Theological Seminary at Princeton \$50;—and, if my business prospers, I shall have \$1000 more to spare this year.—I am helping some of our weak churches \$10 to 20 a year, and promising and endorsing for them to larger amounts. Suppose I appoint myself bishop of a dozen weak churches and provide ministers for them; will not that be well? I know of one Society, who want a man full of the Spirit of Christ, who will labour for \$300 a year and board, horse-keeping, &c, till he can build up the Society to greater strength. If you can send me such a man, let him come at once;—*I will see him paid.*"

SCRIPTURE SUBLIMITY.

A gentleman of learning and taste, observing Dugald Buchanan, (a catechist and schoolmaster, employed by the Society for propagating Christian knowledge,) in his parlour, at Kinloch-Rannach, reading these lines:

"The cloud-capt towers, the gorgeous palaces,
The solemn temples—the great globe itself,
Yea, all which it inhabit, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind."

Asked, Did you ever read such sublime lines before? He replied, "Yes I have a book at home in which is a more sublime passage. The words are, 'I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them.' The gentleman replied, 'Why Sir, that's in the Bible. I must confess it is very sublime, though till now I attended not to its beauty.'"

Obituary.

DIED, in this city, on the 6th inst. Juliet Elizabeth, aged 3 years, daughter of Capt. N. Clarke.

At Oyster River, on the 20th ult. Mrs. Hetty Clarke, aged 53.

In Danbury, on the 26th ult. Mr. Eli Hoyt, aged 43; Mr. Stephen Ambler, 67.

In Stratford, Mrs. Ellen Judson, aged 57, wife of Mr. Aaron Judson.

At Windham, Mrs. Serviah Webb, aged 82; on the 24th of May, Miss Julia Fitch, aged 30.

In Watertown, on the 2nd inst. Miss Hannah Richards, aged 20, daughter of Joel P. Richards.

In Bethlem, on the 1st ult. Mrs. ——— Bellamy, aged 64, wife of David Bellamy, Esq.

In Woodbury, Mr. Jonathan Sherwood, aged 87; Mr. Elisha Atwood, Sen. aged 74.

At Granby, Mr. Nathan Gillet, 82.—At Canaan, Mrs. Mary Ingraham, 27, formerly of Lyme.—At Barkhamsted,

Mrs. Olive Slade, 68; Mr. John Wildman, 73; Mr. Paul Roberts, 84.—At Windsor, Miss Esther Hayden, 45.—

At Glastenbury, Capt. Henry H. Wells, 49.—At Bolton, suddenly, John Ruggles, Esq. 49.

At Chatham, Mr. John White, 45.—At Durham, Mr. Charles Hull, 67.—At Saybrook, Mrs. Phebe Havens,

61.—At Norwich, Mrs. Lydia Hart, 81.—At Griswold, Lot Kinne, Esq. 60.—At Norwalk, Mrs. Hannah Baldwin, 72.—At Lebanon, Mr. Elijah Champlin.

At Havana, Dr. William H. Bradley, only son of Dr. William Bradley, formerly of Hartford.

At Turin, N. Y. Mrs. Mary Kenter, 81, wife of Mr. John P. Kenter, formerly of Middletown.

At Albany, Mr. Henry L. Lord, 23, of Norwich, Conn.

At New-York, Col. Justus Barnum, 72, formerly of Danbury.

At Utica, N. Y. Mr. Isaac Shepard, 25, of New-London.

At New-Marlborough, Mass. Mr. Stedman Wadsworth, formerly of Norwich, Conn.

At Mantua, Ohio, Deac. Daniel Ladd, 78, formerly of this state.

POETRY.

A FRAGMENT FOUND IN A SKELETON CASE.

Behold this ruin! 'Twas a scull
Once of ethereal spirit full!
This narrow cell was Life's retreat:
This space was Thought's mysterious seat!
What beauteous pictures fill'd this spot,
What dreams of pleasure, long forgot!
Nor Love, nor Joy, nor Hope, nor Fear,
Has left one trace of record here!

Beneath this mould'ring canopy
Once shone the bright and busy eye—
But start not at the dismal void!—
If social love that eye employ'd,
If with no lawless fire it gleam'd,
But through the dew of kindness beam'd,
That eye shall be forever bright,
When stars and suns have lost their light!

Here, in this silent cavern, hung
The ready, swift, and tuneful tongue:
If Falsehood's honey it disdain'd,
And where it could not praise, was chain'd;
If bold in Virtue's cause it spoke,
Yet gentle Concord never broke;
That tuneful tongue shall plead for thee,
When death unveils eternity!

Say, did these fingers delve the mine,
Or with its envied rubies shine?
To hew the rock or wear the gem,
Can nothing now avail to them:
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that waits on wealth or fame!

Avails it whether bare or shod
These feet the path of duty trod?
If from the bower's of Joy they fled
To soothe Affliction's humble bed;
If Grandeur's guilty bribe they spurn'd,
And home to Virtue's lap return'd;
These feet with angel's wings shall vie,
And tread the palace of the sky!

SUCCESSFUL REPROOF.

After his conversion, Dr. Taft, was one day in conversation with a young man of a respectable family with whom he was connected, and had occasion to reprove him for some improper expression of which he had made use. The reproof went to his heart; and thoughtless as he had been, so deeply did he feel it, that, passing in an instant from gay to grave, he begged the Dr. to pray with him. The transition was so sudden and so unexpected, that at first, he thought him in jest, and hesitated to comply. In the end, the young man was convinced of sin, and was brought to God. Some religious book lent him, falling under his father's eye, provoked so much of his displeasure, that, knowing from whence it came, he wrote Dr. Taft a very rude letter on the occasion. But this did not prevent the spread of conviction from heart to heart; the young man's sister became convinced of sin; then one of the servants was awakened. The father now lost all patience and self-command, and at once, to extinguish the flame, he took the resolution of banishing his son from his house, who was received with open arms by the Doctor; and not only so, but he engaged to give him 50*l.* per annum. till he should be better provided for.

God hath the hearts of all men in his hands; He touched that of the father, that he yielded to the gracious impression; he took his son again to his house, assisted him in his studies preparatory to entering the Church and of that Church he is now a valuable member and Minister.
[Life of Dr. TAFT.]

THE OLD MAN

Who said his prayers for 70 years, and yet all that time never prayed at all.

This poor old man was taught by his mother, when a child, to repeat a prayer every night; this he did, from 3 years of age till he was 73 years old, and not a little proud was he to say that he had not missed saying his prayers every night for 70 years!! When he was 73 years old, it pleased God to afflict him severely; he was led by the Holy Spirit to see that he was a poor sinner, who had been living in the form of godliness, but had never felt its power. He found that, like the Pharisee of old, he had often said, "God I thank thee that I am not as other men;" but now he felt himself as the worst of sinners, and was led to cry out, "God be merciful to me a sinner," with an humble and broken heart. It pleased God that he should in a measure recover, to spend the few last years of his life in humble dependence on the grace of Christ; and when he referred to himself, he would often add, "I am the old man who said his prayers for 70 years, and yet all that time never prayed at all."

THE FIRST OATH.

"My lads," said a captain, when reading his orders to the crew, on the quarter deck, to take the command of the ship, "there is one law I am determined to make, and I shall insist upon its being kept; indeed, it is a favour which I ask of you, and which, as a British officer, I expect will be granted by a crew of British seamen.—What say you my lads, are you willing to grant your new captain one favour? "Aye, aye, sir," cried all the hands. "Let's know what it is, sir."—"Why, my lads," said the captain, "it is this—that you must allow me to swear the first oath in this ship. No man on board must swear an oath before I do: I am determined to have the privilege of swearing the first oath on board. What say you my lads will you grant me this favour? Remember, you will come aft to ask favours of me soon: come, what do you say, am I to have the privilege?" The men stared, and stood for a moment quite at a loss what to say. "They were taken," says one, "all aback."—"They were brought up," says another, "all standing." The captain reiterated, "Now, my fine fellows, what do you say; am I to have the privilege from this time, of swearing the first oath on board? The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company announced, "Aye, aye, sir," with their accustomed three cheers.—The effect was good;—swearing was wholly abolished in the ship.—*Mariner's Mag.*

The Legislature of Illinois has passed a law laying a fine of 25 dollars on every person who shall bring into that State a pack of playing cards, or any dice or billiard balls or buy or use them—and 100 dollars on every tavern keeper, &c. who shall permit them to be used in their houses.

A CARD.

The Managers of the Female Missionary Association of New-Haven, gratefully acknowledge another donation of clothing from the members of Yale-College valued at \$60.

New-Haven, June 3d.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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